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EDITORIAL NOTES.

The Arya Messenger is much disturbed by the double fact that the Bible stories are taught to Indian children and that many people have accepted the Christian faith. The Bible stories are characterized as being "no better than those one gathers on the street;" and "silly stories which no man having the modicum of common sense will be ready to give credence to." We wonder whether this Editor has ever read these stories. Does he really think that the three million of Christian Indians are all lacking in common sense, because they believe these stories and teach them to their children. Does he believe that Edward VII and the Royal Family, President Roosevelt, the Emperors of Germany and Russia are wanting in common sense? Does he believe that the 50,000,000 of Christians in the world are wanting in common sense and that the crores of Moslems, most of whom believe these same stories are also wanting common sense? We advise our friend to read these stories and see if he cannot understand how that without exception they convey to both children and grown people important moral lessons which help to make character.

We might say, if these stories are so foolish, why so much ado about their being taught?

We can understand why the wonderful work going on among the Kols, Chuhras and other aboriginal tribes should disturb their Hindu neighbours. It is a movement so general and so wonderful

in its character as to arouse wonder. Nations and tribes who have been in slavery for milleniums are turning to the Gospel of freedom and love. Many of them have, like the Kols, risen to a considerable degree of civilization. Education and civilization are bound to work great changes in the future. The religion of Christ always elevates the nation or tribe that accepts it.

This editor further says:—"We cannot afford to pass in silence over the poisonous effect of Christianity in this country." Will he please show in what respect Christianity is "poisonous" in its effect in this country? Will he not catalogue these effects and enable us missionaries to learn of the evil we are doing? Are Christian converts worse citizens than they were before conversion? Wherein would this editor be made worse, if he became the humble follower of Jesus? Would obedience to the spirit of the Sermon on the Mount make him worse? Would the exhortation of I Cor. xiii make him worse? We are sure it would make him better.

O Christ of God, thy life divine
I want within my soul;
Dissolving all this will of mine
In thy complete control.

When thou in me and I in thee
Are one in union sweet,
To serve thee best my care will be;
Thy love my sure retreat.

Thou wilt be with me all the days;
It is thy promise old.
Take thou my hand and all life's ways
By thee shall be controlled.

And when the valley men call dark
I see through mist afar,
My every need thou wilt mark
And be my guiding star.

Stephen Moore.

II. A UNIVERSAL PROBLEM.

ITS HEBREW AND HINDU SOLUTION.

2. *It does not formulate a hard and fast law such as is found in connection with the teaching on the Transmigration of Souls.*

The writer saw the insufficiency of the then current theory that ascribed all suffering to sin, but he did not feel that he could claim to offer a complete solution and express it in clearly defined language; so instead of a definite scheme you find in the book hints, suggestions, explanations and hopes—glimmerings of truth that are the harbingers of further light to come. As one of the Haskell lectures to India, Dr. Fairbairn, once wrote:—"The nameless author shows his courage as much by his silence as by speech.....He leaves us comforted but not satisfied. Yet between his first word and his last he has made us know and feel many things. He has so used evil to make us think more truly of God, as to touch us with a new sense of the majesty of His Being and the mystery of His working." For instance, the author hints:—

i. That the varied experiences of our earthly life may have a significance ranging far beyond our individual ken, and affecting other beings in the Universe of God. It may be needful sometimes in connection with the Divine Government of the world to prove the existence of disinterested goodness to men, angels and devils.

ii. That trouble a ymbe but temporary, a parenthesis, as it were, in the great—message of life—and that a little further on in life's pathway there may come the "clear shining after rain" and with it a compensation adequate and ample for all that has been endured.

iii. That the pathway by which a sufferer best attains relief is a moral and not an intellectual one. The world abounds with phenomena the full understanding of which more or less transcends human knowledge; but a firm belief in an all-Wise and all-Righteous Governor of the Universe, conjoined with conformity to His will, will bring to the soul that sense of consolation and satisfaction which cannot

be obtained through the reasoning of the intellect.

3. *It tends to engender courage and hopefulness rather than fatalism and despair.*

In other words, where the Hindu philosophers looked backward and thought that those misfortunes which could not be accounted for by any act in the present life, necessitated a belief in a previous existence and attested the committal of evil doing then, the Hebrew writer expresses the hope that the sorrows which are inexplicable now, form the sure basis for by any attested the committal of evil doing then, the Hebrew writer expresses the hope that the sorrows which are inexplicable now, form the sure basis for expecting a conscious life in the hereafter when men will obtain their hearts' satisfaction in the presence of a sympathetic and righteous God. God's dealings with us may be mysterious, but they are not meaningless. We may be beset with ignorance and human limitations but we are not in the grip of an inexorable fate, suffering for unknown sins committed in a previous existence and all the while sowing the seeds of experiences that shall necessitate for their full out-working a fresh birth into earth's life in the future.

It has been already said that the Book of Job does not profess to offer a complete solution of the problem of suffering. In the times when it was penned it formed but a step forward in advance of human thought. It marks but a stage in the process of the Divine revelation of truth. It must not be dis-associated from the other books of the Bible. Since it was written, later revealed truth has brought a clearer light. Another kind of suffering has been manifested which is neither retributive nor disciplinary but vicarious and redemptive. God Himself has been seen to voluntarily undertake suffering for the redemption of the world. The problem of pain and sorrow has been discovered to be vaster in its dimensions and more far-reaching in its issues.

Should any one from his very birth feel himself to be bereft of advantages that have fallen to the lot of others, he need not in a fatalistic way look back to the shadowy past and bemoan the committal of some unknown sin, in the penal consequences of which he is now involved; he can rest assured that full compensation will be awarded him in the future for all his disadvantages and that the sufferings of the present are working out more exceedingly an eternal weight of glory. And meanwhile ever before him there may be the vision of Jesus, the God-man, "made perfect through suffering," "touched with the feeling of our infirmities," able to strengthen all who suffer.

J. IRELAND HASLER.

A MOSLEM PRIEST POINTING TO CHRIST.

Mr. Clinton, a missionary of the China Inland Mission, gives the following interesting account of the conversion of a Chinese scholar through the advice of a Moslem priest:

Mr. P'eng's story leads us to think of the value of forgotten trifles. When we first came to Changteh and were treated as the scum of the earth, the Mohammedan community took pity on us, both the Cumberland Presbyterian Mission and the C. I. M. were indebted to them for houses to live in, the Mullah and elders of the Mosque itself renting us a place next door. In the course of our friendship I gave the Mullah a Gospel of Mark in Arabic, the gift was highly appreciated and several years afterwards the recipient told me that a travelling Mullah sat up all night to read it. On removing to our present premises we are too far to have much intercourse, but the good old Mullah has not forgotten us and actually Mr. P'eng's conversion seems to have come through the Mullah's recommending him to come to see us. He tells the story quite simply that one night he dreamt he was in the examination hall, and the theme he wrote about was 'hop'ing' (harmony and peace.) He wrote much that he did not understand, but it was all vividly impressed upon his memory. Some time after he was relating his dream to the Mullah and asked if he could interpret it. This elicited the following most interesting advice: 'Harmony and peace, said the Mullah, are words the Chinese talk of but don't know much about. We Mohammedans have the Koran, which is in some respects similar to the Old Testament of the Christians, but we learn very little of peace from that. The New Testament of the Christians is the Gospel of Peace. This we haven't got; take my advice. Go over to the West Gate and see Ning Sien Seng about it.' Mr. P'eng came and I showed him the very two characters (harmony and peace) he was asking about in the New Testament. He seemed satisfied he had struck the right place and being a book-lover he has been delving for himself. It gives us extra pleasure to have men of thought in our congregation, where you can put a few ideas into a sermon and not feel that you are preaching over their heads. As later this little black-whiskered teacher, with face wreathed in smiles and eyes beaming on the audience through the time-honored tortoiseshell spectacles, gave his testimony for Christ, the pleasure was obviously mutual and I have no doubt will yet bear fruit.

It we would follow in His steps we must be filled with His Spirit.

MOST BEAUTIFUL OF ALL.

Some flowers bloom only as darkness comes on. This is true both of nature and of man. There are evening primroses, and four o'clocks, and the night-blooming cereus, which wait for darkness before they show their beauty or yield their perfume. And there is courage, and trust, and patience, and perseverance, which cannot come to flower save as the night of danger, or fear, or trial, or labor is at hand. Cheerfulness, and vigor, and helpfulness and many other graces, are bright flowers of the soul's day; but it is good to feel that God has also set out to grow these others, with their own peculiar beauty, which open only at the approach of a human soul's night. And in the garden of mankind, it is the night blooms that are most beautiful of all.

BE KIND TO-DAY.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind you mean to say when they are gone, say before they go.

The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

Amber.

Oh, man, looking up to the Father!

With trust in his infinite grace,

Look down, in your turn, on his creatures

That know but the light of your face,

That know but the warmth of your loving,

That wince at a word or a blow;

Ah, all the depth of their anguish

No mortal may know.

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A DIVINE DEFENSE.

No other than a heavenly coat-of-mail will suffice. There are many imitations and makeshifts, but they are all gossamer garments before the hail of temptation and the fire of a consuming iniquity. Only God, who knows Satan and man and this lost world in which we live, can provide any protection that will avail. This armor of the gospel is divine in its conception, provision and sufficiency. Let us accept it, through grace, from his hand. For, while he freely provides and graciously offers it, we must, by faith and obedience, "take unto ourselves" this armor.

Epworth Herald.

TAKING CARE OF THEM HERSELF.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twasn't for worryin' about the children. Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, too; but his boardin' place is across the river. Sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Carline. No'm, ther's nothin' special the matter with any of 'em now, and the truck has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off if 'twasn't for worryin'." Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith to b'lieve he's to be trusted with the children'.

Wellspring.

The most inward desires, the purest affections, the loftiest aspirings, that stir our blood—all that is tender in us and all that is strong, all that is sacred, and all that is enduring—pain and loss, love and death, repentance and fear—as each in turn through all this solemn discipline of life has its hour of trial or of triumph—cry out for the living God and bid us worship the Father in spirit.

Bishop Huntington.

Many a man is leading in religious exercise to save himself the exercise of religion.

PRAYER.

Almighty God, we thank Thee that Thou art our Father, and that Thou lovest us as though Thou hadst no other children; we adore Thee for the beautiful world in which Thou hast placed us; for trees and birds and flowers and sky, for friends and music and books and all the ten thousand mercies which crown our lives. We thank Thee, too, for hard tasks and severe disciplines, for everything that is intended to make us strong and brave and true. Thou art the Lord of the day and of the night also. Give us grace to trust Thee and to believe in Thy motherly solicitude at all times. May Thy goodness lead us to repentance and to joyous unselfish living and may we improve our opportunities for service that we shall make others think of Him who went about doing good and trusted in His Father with a perfect trust. Amen.

Dillon Bronson.

A HUMBUG.

The story is told that two English boys, being friends of Darwin, thought one day they would play a joke on him. They caught a butterfly, a grasshopper, a beetle and a centipede, and out of these creatures they made a strange, composite insect. They took the centipede's the body, the butterfly's wings, the grasshopper's legs and the beetle's head and glued them together carefully. Then, with the new bug in a box, they knocked at Darwin's door. "We caught this bug in a field," they said. Darwin looked at the bug and then he looked at the boys. "Did it hum when you caught it?" he asked. "Yes," they answered, nudging one another. "Then," said Darwin, "it is a humbug." This is something like the handiwork and the deception sought to be practiced by the so-called modern and up-to-date promoters of the new theology. It does not take the Darwins of the faith to discover in the new conglomeration the humbug of it all.

Methodist Recorder.

Those Standing Aside.

There are men to-day who are interested in the cause of truth and righteousness, who appreciate the dangers, and the opposition, but they stand aside from an active career, either on the plea that they have already done all that can be reasonably expected of them, or that they have no gifts, no calling, no opportunities. Whatever explanation they may make for their inaction, they are, nevertheless, slothful and guilty.

J. Ross Stevenson.

HIGH REALITIES.

The search after truth is the most necessary of all means to the ends of life. It is hard to conceive of one as having really lived in this world who has not possessed himself of its high realities. This is what the Scriptures say to us in ceaseless iteration, and this is what men say to us who have anything to say which we care to hear.—Rev. W. J. Tucker.

A Christian man should be not only the most just man in the community, not only the standard of taste and of good conduct, of right doing and right dealing, but he should be the happiest man in the community. My religion is unreal to me until it makes me break out into a song. The Christian man should have in him such light and love and fragrance that people shall feel the magnetic influence of his presence wherever he goes, and the children feel that there is a man of God near them, and the poor and the helpless feel there is a source of counsel and wisdom and help, and this great world, given over so much to dust and noise and discord, be made a brighter place, sweeter, simpler, more typical of heaven, more prophetic of the time of brotherhood and of peace.

As you look back on your life you will see how all has been ordered to fit you to fulfill a ministry to others that would have been less worthily fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life.

Rev. F. B. Meyer.

THE SONG OF HEAVEN.

The gospel is a body of doctrines, but it is also a body of practices. How can a man live a life of good works without faith? Religion has to do with "things" as well as with men. For men are constantly concerned with "things." Paul runs the whole gamut of the religious life when he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever are things of good report; if there be any praise, if there be any virtue, think on these things." To sing the notes of the song of the spiritual life, one must sing, not "do, re, mi," but "true," "honest," "just," "pure," "lovely," "good report," "virtue," "praise." Those who are most familiar with this scale of the spiritual life will sing the sweetest song.—Ex.

The success of the man who thinks he is deceiving everybody is always limited to himself.

TELEGRAMS.

London, May 2.

The King and Queen of England have left Christiania for London.

Their Majesties had the heartiest farewell from the inhabitants.

The papers publish prominently an appeal of behalf on the Indian Famine Relief Fund.

The Indian Famine Fund in London is under the patronage of King Edward. Subscriptions will be received by the Bank of England, the Chartered Bank and Messrs. King's and Messrs. Grindlay's.

London, May 3.

A telegram from Cairo states that it is reported that Mr. Scott Moncrieff, Deputy Inspector of the Blue Nile province, has been assassinated near Messalamie. The Governor with a force has started for the scene.

London, May 2.

A telegram from Saigon states that the Reformers in Yunnan on 30th April seized Kokoen in Chinese territory. A portion of the garrison joined them and the mandarin commanding was executed. Europeans are apparently safe.

London, May 3.

The Kurds have killed two thousand in Urmiah district and are threatening towns.

Muzaffarpur, May 2.

A Bengalee youth named Khudiram Bose was arrested on Friday noon at Waini, B. N. W. R. station, twenty four miles from Muzaffarpur. He has made a full confession before the District Magistrate here that he and another Bengalee named Bhinish Chandra Roy came up from Calcutta about five days ago with the object of killing Mr. Kingsford, and that they had in their possession three revolvers and one bomb.

The reason given for the violence intended on Mr. Kingsford is that they were inflamed by the vernacular press and by the lectures of Bijran Chandra Pal and others.

London, May 4.

Later advice from the Blue Nile province state that Mr. Scott Moncrieff, was murdered by the local sheikh, who proclaimed himself prophet.

He collected 150 former dervishes, and attacked a force under the Governor, Major Dickinson, which was proceeding to the scene to restore order. The fanatics were beaten off, and thirty five dervishes were killed. Two Egyptian officers were killed and Major Dickinson and Major Logan wounded.

The body of Mr. Scott Moncrieff has been recovered in the camp of the dervishes who fled.

The Egyptian losses in the fighting were ten killed.

A hundred and fifty Russian peasants

were returning from church in the Bykhoff ferry boat on the river Dniiper when the boat being overcrowded capsized and one hundred and twenty were drowned.

London, May 5.

The *Daily News* in a leading article considers that there is some measure of truth in the suspicions that the Amir is encouraging raiders on the border, but mere self interest no less than the instinct of fair-dealing suggests that we ought to give him time to disavow them.

Reuter learns that it is untrue that troops are to be sent from England to India. Officers on furlough have been informed that immediate return to India is not necessary.

London, May 3.

Three thousand Canadian cotton operatives have struck against a reduction in wages. Seven thousand will be out at the end of the week, thus stopping the textile industry.

Sir Wilfred Laurier is being petitioned to protect cotton goods from ruinous foreign competition.

London, May 5.

The Sheikh who murdered Mr. Scott Moncrieff has been captured.

Landi Kotal, May 5.

Reports coming in now place the enemy's casualties yesterday at about sixty, including three minor members of the *mulla* fraternity killed by a shell from the Field Battery while holding a *possession* behind the Darband Crest. Had it been possible to push the advance right up to the Darband Crest, it seems likely that large numbers of the enemy would have been discovered concealed in the *nullah* just below the Crest—a trap from which they could not easily have made good their escape—but this was not possible as General Willcocks's orders prohibit him from acting offensively except inside our own border, and an advance right up to the Darband Crest would in any case unquestionably have entailed a retirement late in the afternoon. As it was, by stopping the advance of the left column just beyond the village of Khargali, and by recalling the right column at the same time, the troops were able to get back to Landi Kotal by 3.30.

The reports as to the Amir's illness have still to be confirmed. They are possible little more than *bazar* rumours built on the fact that the Amir has lately kept himself shut up in his palace for reasons that are best known to himself.

Simla, May 5.

There have been no military operations on any part of the frontier during the last twenty-four hours. The Afghan *lashkar* has retired across the frontier, and it is reported that the Sufi Sahib has followed suit, having failed in his effort to rouse the Afridis of Bazar Valley, and being in difficulties regarding the feeding of his followers.

In yesterday's action the enemy are believed to have suffered more than sixty casualties. There are reports that the Mad Mullah of Swat, who attacked the Malakand in 1897, is trying to raise a *lashkar* in Upper Swat, but so far he does not appear to be meeting with any support from the leading men.

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